

dependent, secure oar entire felicity,
(and grant) a
brilliant and everywhere protecting
mansion.

8. The (pious man) proceeds to thee, most
excellent
(of the godsj who art indicated) by the
sign of this
moving (revolution) ;¹ who art hymned by
the *Rishis*
in whose praises thy name (is glorified) :
he obtains
that blessing lby his devotion, on
whatsoever (his de-
sire) has been fixed ; and he also, who of
his own
accord offers (worship), acquires abundant
(reward).²

9. The chiefest of these (cur praises)
proceed to
the ocean-like sun: that chamber of
sacrifice fails not
in which (his praises) are prolonged : there
the heart's
desire of the worshipper is not disappointed
where the
mind is known to-be attached to the pure
(sun).

10. He verily (is to be glorified) : let us,
with the
pleasant thoughts of KSHATRA, MANASA,
AVADA, YA-
JATA, SADHRI, and AvAislRA,³ fill up the
invigorating
food, (the portion) to be shared by the
wise.

11. Swift is the excessive and girth-
distending in- Vargaxxv.
ebriation⁴ of VLSWAvlRA, YAJATA, and
MATIN: (by
drinking) of these (juices) they urge one
another to

¹ *Atya yatunasya ketund* is the text ; the
explanation is *kar**
manodayddilakshanena, characterized by
functions such as

² *Ya u swayam vahate so aram karat*, he who, not urged by
another, entertains of his own mind the hope of reward, he
does
much, or enough : *aiyartham karoti* is one explanation ;
another
is, *atyartham kurydt*, let him do mud), or enough : neither
is
very explicit.

³ These, according to the scholiast, arc the names of the

⁴ *Syena dmm aditik ItaJukyo madah: tyeita i**
interpreted
sighra, quick, andawft/S, *rtisamriddkali* : *dsdm*, of

these, implies
the &>ma-juices ; *mada*, intoxication, i= .the
decatd of he verse.